

THE Christian Monitor.

VOLUME I.] RICHMOND, VA. DECEMBER 2, 1815. [NUMBER 22.

Brief View of the History of Missions.

[Continued from page 165.]

In the year 1799 the following missionaries were employed in the service of the mission.

Mr. Gericke } at Madras.

Mr. Prezold }

Mr. Pohle at Tirutschinapally.

Mr. Jaenicke at Palmacotta.

Mr. Kolhoff } at Tanjore.

Mr. Holzberg }

The effect of the labours of these zealous and faithful men was considerable. During the year Mr. Pohle baptized 36 infants, and 5 grown persons, of whom 4 were Roman Catholics. He administered the Lord's Supper to 206 communicants, and states that the whole number of Malabar and Portuguese belonging to the congregation, were 285. The school under his superintendence was attended by above 70 children.

Mr. Kolhoff baptized during this year 190 persons. Of these 145 were heathen, 38 were the children of Tamul parents, and 7 of Europeans. He had been instrumental in converting 25 persons from popery; and had administered the sacrament to 209 persons, and superintended a large school.

Mr. Gericke, in giving a report of his labours, states, that he had received to communion 171 persons; had administered baptism to 16 adults and 147 children, and had converted three Roman Catholics.

He also mentions, as evidence of the usefulness of the mission, that the road between Trichinipally and Tanjore had for a long time been much infested by robbers, insomuch that travelling was very unsafe; but that it was then a common saying among the people, "that no

robberies had been committed since Mr. Swartz had preached so much among them."

Not long before this time the Missionaries had ordained to the ministry a native named Sattianaden, whose active and laborious exertions were crowned with considerable success.

They, however, sustained a great loss in the death of the Rev. Mr. Jaenicke, which took place in this year.

"His brethren and fellow-labourers observe, that from the time of his arrival in India, till seized with that dreadful sickness the Hill Fever, he had pursued his work in the Mission with fervour and delight. He was a great blessing to the congregation and school at Tanjore, and a happy instrument for the enlargement of the kingdom of Christ, in the countries to the southward, where he erected several churches, established schools, and had labored with all his strength to instruct the ignorant, to awaken the careless, and to animate every one to walk worthy of his holy profession; and it is remarkable, they observe, that previously to his departure he should have been enabled to visit all those places, where he had before preached the word of God, to warn and exhort the people who had been instructed and awakened by his ministry. The great endowments of his mind, the excellent disposition of his heart, and his zeal for the glory of God and the good of souls, had given them cause to lament his early death; and it was matter of especial sorrow to them that such an afflicting stroke should so soon have followed the severe loss, which they and the Mission had sustained by the lamented death of the venerable Mr. Swartz; but they knew it to be their duty to humble themselves before Him, who is the Lord and Head of his Church, and to submit to all

his ways and dispensations, which, though unsearchable, are always holy, wise, and good. They pray that God may mercifully look upon the afflicted state of the mission; that he may be their helper and protector; and supply his church, in that country, with able and faithful labourers!"

The details of the Missionaries' labours in the year 1800, which have come into the hands of the Editor, are very meagre. The following abstract has been formed from them. Baptized, 21 Heathen, and 161 children, born in the congregation—Whole number of communicants 1115—Children at school 200.

In the years 1801 and 1802, the work of the Mission prospered greatly. It pleased God, in a most remarkable manner, to pour out his Spirit, and give success to the labours² of his servants. In proof of this, we give the following letter from Mr. Gericke, written after he had made an excursion from Madras through a considerable extent of country.

"When, in my journey, I came near to the extremity of the peninsula, I found whole villages waiting anxiously for my coming, to be farther instructed and baptized. They had got acquainted with our native priest in that country, and the Catechists and Christians; and had learned from them the catechism; which those who could write copied, to learn it themselves at their leisure. When they heard of my coming, they broke their idols to pieces, and converted their temples into Christian churches; in which I instructed and baptized them (in some about 200, in others about 300:) formed them into Christian congregations; procured for them catechists and schoolmasters; and made them choose, in each place, four elders. These examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging of me to remain a couple of months longer in the country; and to do in their villages the good work I had done in those of their neighbours. My situation not allowing this, I recommended them to the native priests and catechists that are there; and since that, there have been instructed and baptized 2700 people more, and 18 more congregations have been formed. Among these new

converts are several chiefs, all very zealous; and one of them travels about, preaching the gospel: but since my return, some of the Heathens of that country, old enemies, have stirred up a persecution against them, and they have written to me to return as soon as possible; for while I was among them, all went on very smoothly; and the Heathens themselves seemed to feel a pleasure in what was going on. But it pleased God to afflict me with a fever. When I began to recover, I found a letter from that country, which contained the good news, that the persecution had abated in several places; and that the Christians, who had been confined, had been honourably acquitted. The constancy of these people, under their sufferings, may overcome their enemies, and contribute greatly to the spread of the gospel in those parts."

The Rev. Messrs. Kolhoff and Holzberg give a very pleasing account of Tanjore, and the neighbouring country, stating, among other things, that they had baptized, during the year, considerably more than 300 persons, and had administered the sacrament of the supper to nearly 600.

In the former part of the year 1803, the same glorious and wonderful work of divine grace was carried on, as will appear by the following extract.

"The Rev. Mr. Gericke, in a letter dated at Vepery, 14 Feb. 1803, informs the Society that he had recently been through the Mysore country, and thence to Palamcotta, visiting all their congregations, and that it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought instruction from the neighbouring Christians, and their catechists, and from Satiaden, and had wished anxiously for his coming to be farther instructed and baptized. The first of these villages to which he had been called, was newly built by Catechumens, who had before lived in neighbouring places, and their church was finished when he arrived to preach and baptize in it. In four other villages, the inhabitants being unanimous in their resolution of embracing the Christian faith, put away their idols, and converted their temples into Christian churches, and were instructed and bap-

tized in them. For another new village, and church for catechumens, that lived dispersed, he had bought a piece of ground, and instructed and baptized in it, under a temporary shade. On his departure from the Tinnavelly country, where this had happened, messages were received from many villages, requesting him to stay a few months longer, and to do in their villages what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to Satianaden, to the old catechists, and to the new assistants. By these means, there had been instructed, and baptized, about twice the number that he had baptized, which were above 1500. But, extraordinary as these conversions of several thousands were, no less extraordinary was the persecution suffered from their Heathen neighbours, and particularly from some men in office under the collector. The very night on which he returned to Vepery, he received a letter on the melancholy subject; and nothing prevented his return to that part of the country, but serious indisposition. Mr. Kolhoff, however, had resolved to visit the new congregations, and with the assistance of Mr. Gericke's letters, he trusted relief would be afforded; and the presence of so good a pastor as Mr. K. would tend by God's grace, to comfort them all, and to confirm and strengthen the weak among them. Satianaden seemed to be quite depressed at the cruelties exercised upon the Christians, and the reports daily brought to him from all quarters. One of the congregations had lately written to Mr. Gericke, that were it not for the fear of hell, and the hope of heaven, such were their sufferings, that they should throw themselves into the sea."

Notwithstanding this persecution, however, and the various difficulties, which the Missionaries had to encounter, their hearts were filled with praise to God, for the progress which the Gospel of Christ had lately made among the Heathen.

But amidst their pleasing prospects, they were suddenly filled with sorrow, on account of the departure from this life of their principal Missionary, the Rev. Mr. Gericke.

The following account of Mr. Gericke's

death, with a sketch of his character, cannot be denied a place here.

"On the 2d of October, 1803, the Rev. C. W. Gericke departed this life at Vellore, whence he was proceeding to Cudalore, to re-establish the mission at that place. Soon after his return from his most remarkable journey to the southern countries, the great success of which, in the awakening of several thousand Heathens to embrace the religion of Jesus Christ, has already been mentioned, his health was attacked by a fever of which he recovered, but his increasing and incessant labours did not permit him to enjoy that rest, which his age of 61 years, and a weak frame of body, required. He was taken with a disorder in the bowels, which he thought might be removed by a change of air; but, returning from Rayacottah to Vellore, his disorder increased to that degree, that he was unable to proceed. Thus ended the laborious and pious life of this faithful servant of Christ, after he had served him in India 38 years, with a zeal and sincerity, which was exemplary to the public, and edifying to thousands, amongst Europeans and natives, of all ranks and situations. The consternation and grief amongst all classes, at the death of so valuable a man, was beyond description. His soft, mild, meek, and humble character, had made him beloved by persons of distinguished stations, and by every one. His conversation was every where agreeable and instructive, as his long experience and attentive observations furnished him with important materials to entertain the company, wherever he happened to be visiting. He spake with so much circumspection and wisdom, on religious and moral matters, on literature and political subjects, that all who heard him were pleased; and even such as differed from him in matters of religion, had a respect for his exemplary character, and revered his Christian virtues; insomuch that many called him the *primitive Christian*. His public spirit was always active, and he took a great part in any institution for the common benefit. Though the propagation of the Christian Religion was his chief object, and occupied his mind in preference to all other objects, he approved and encouraged, as much as he could, the culture of sciences, in those

with whom he was connected ; and he even paid a monthly salary to an honest and skilful Bramin, for the benefit of Indian literature. In offering and rendering good services, he took very great pleasure, and he never declined any, which he found himself able to perform, even though attended with great difficulties. Many addressed themselves to him, in their urgencies, and requested his oral, or written, recommendation, mediation, or assistance ; which had often cost him much time, great exertions, and not seldom considerable expenses, and loss of money, besides his vast and expensive correspondence. His charity was boundless. Though the various concerns, which were entrusted to him, as a man on whose conscientiousness and exactness all could rely, and some generous rewards for his good offices, might have made him rich, he observed the utmost frugality, that he might have to give to the needy. To go into a detail, or mention only the various branches of his abounding charity, were impossible ; many of which had come to be disclosed only by accident. Many widows and orphans, helpless, afflicted, and oppressed, bewail, with flowing tears, the loss of their benefactor, father, guardian, advocate, defender, and comforter. To his brethren he was the most tender friend and brother, never assuming as a senior, but always the first and most ready to take upon himself the heaviest burdens, to alleviate and comfort, and assist his brethren. He was indeed a shining light, whose gentle rays enlightened, warmed, and enlivened. His counsels, and advices, were maturely premeditated, and he never insisted upon his own opinions, nor was in the least offensive, in his paternal admonitions on errors, but rather indulgent, silent, and patient, when the common cause was not materially injured. He never complained of personal offences, and when his conscience and duty urged him to complain, in order to avert imminent dangers, he did it with the utmost reluctance, and the most affecting anxiety, for his tender heart was full of love towards his neighbour."

(To be continued.)

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To be morose, implacable, inexorable, and revengeful, is one of the greatest degeneracies of human nature.

MISCELLANEOUS.

THE THEATRE.

The following remarks on the pernicious influence of scenes exhibitions on the morals of the rising generation, demand our particular attention and most serious consideration at the present time, when our town is infested with stage-players, whose continuance here will be proportionate to the countenance and patronage which they receive from the citizens.

[WEEKLY RECORDER.]

The Rev. John Thirlwall, in his solemn Protest against the revival of Scenick Exhibitions, says, " They are calculated to corrupt the morals, and instil the most dangerous and criminal maxims. Did we wish to root up every religious and moral principle from the heart, to tempt our daughters to barter away the brightest jewel of their sex ; to enflame the passions of our sons, and abandon them to their lawless empire ; did we wish our children to become familiar with crime, to blunt and deaden those delicate sensibilities which shrink at the touch of vice ; did we wish to harden and inure them to scenes of blasphemy, cruelty, revenge, and prostitution, we would invite them to the sight of the most popular plays which are now performed on our stage ; we would send them for instruction to the German School, where, by the most subtle and malicious contrivance, vice is decked out in the air of virtue, and the deluded youth is seduced to ruin, while he imagines he indulges in the noblest feelings of his nature ; where a casual act of generosity is applauded, while obvious and commanded duties are trampled on, and a fit of charity is made the sponge of every sin, and the substitute of every virtue."

" We fully agree," (says the Christian Observer) " with Mr. Thirdwell in these sentiments, and in some remarks which he subjoiss respecting the immodest allusions, coarse profaneness, and shameless blasphemies, which abound in our favourite comedies. We have long been convinced that these have a powerful effect in corrupting and debauching the minds of our young men and women : nor can we conceive, whatever semblance of a contrary kind may be assumed, that those can either be possessed of real modesty, or of any real regard to the name and honour of God, who are in the habit of frequenting the play-house."

CHRISTIAN MONITOR.

Observations on Luke ix. 49.—“Then John said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us.”

In remarking on this passage of Scripture, it is not intended to discuss the question which has been raised concerning demoniacal possession. Because to do justice to the subject, an investigation must be made, for which the Editor has not time, if he have abilities. Besides, a decision of the question is not necessary for the purpose at present had in view.

The depravity of human nature, is established by the most positive declarations of Scripture, and illustrated in a remarkable manner by sacred history. It has seemed to me, that the most affecting exemplifications of this doctrine are to be found in the imperfections and weaknesses of good men. The person, who made the address to our Saviour, recorded in the passage under consideration, was John the loving, and “beloved disciple.” A man who was greatly distinguished by gentleness of disposition, and by a meek and affectionate temper. And yet he does not escape the contagion of bigotry and party spirit. There is no reason to doubt but that when he had received a larger portion of the gift of the Holy Spirit, and had made greater progress in the Christian life, his language, had a similar occasion offered, would have been very different. Could he have conversed with his ascended Lord, at the time when, supported to the pulpit by his affectionate friends, he was accustomed to say—and through weakness he could say no more—“Little children, love one another,” his views and feelings would have been quite dissimilar to those entertained by him, when he forbade the casting out of devils, because he who performed the miracle, consorted not with him, and his fellow disciples.

The reason given for the prohibition plainly shows the temper of the disciple at the time—“*He followeth not us.*”—And it is worth while to observe to what extent the spirit of party will carry a man otherwise amiable and candid. Let it be observed then,

1. That the man forbidden, was casting out devils. His labour was a labour

of love. He was employed, perhaps actively and zealously, in doing good.

2. He cast out devils *in the name of Christ.* This was an open and public acknowledgment of Christ as his Lord.

3. According to the representation of Scripture, the performance of this miracle required the exercise of faith, and an endowment with supernatural power, which could be made by Christ alone.

All these things are acknowledged by John in the very words addressed by him to his master; and yet this man must be stopped short in his work of faith and benevolence, solely because *he was not of John's company.*

Any one, at all acquainted with the character of Jesus Christ, might very well anticipate the answer which he would give on such an occasion, “Forbid him not,” says our Lord.

And yet we may well suppose that John thought that he saw many reasons for the measure adopted by him; and secretly commended himself for this instance of zeal for the honor of his Saviour.

The Master, he might think, has honoured us as his chosen apostles, as his confidential friends, and yet this man refuseth to be of our company. Does he not by this cast contempt on him who has chosen us? And shall he be permitted to go on in the exercise of his office? No, verily, but he must be stopped.

Or he might say, The Lord commandeth his disciples to follow him; and we, apostles, do follow him whithersoever he goeth; but this man refuseth to obey the commandment; and yet he is performing the same office that is committed to us—This must not be.

Many such thoughts as these, we may suppose, occurred to the Apostle to justify his conduct in his own eyes. But instead of receiving the approbation which he expected, he was reproved by our Lord, and admonished in a way which it is likely he never forgot.

Now all this was recorded for our example. And in the present, as well as in every other age, it is highly expedient that the instruction intended to be communicated by this passage of scripture, should be duly regarded. This is the more necessary, because the unsuitable conduct of Christians to each other, has done more injury to the cause of religion,

than all the attacks of infidelity. The subtlety of Hume, the buffoonry of Voltaire, and the coarse ribaldry of Paine, with the whole race of Encyclopedists, and philosophers to aid them, have not inflicted on the church such wounds, as she has received from professors of religion. The deepest and deadliest stabs which "the body of Christ" has received, have been given in the house of his friends.

It would be well for all who love the cause of Christ in our country, to be on their guard, lest under the influence of feelings, which they by no means suspect, which perhaps they approve, they do material hurt, where they mean to render service.

The Christian Monitor wishes it to be distinctly understood, that in his remarks on this subject, he has in view no particular denomination of Christians. His observations are intended to be general--are intended for all to whom they may apply, by whatsoever name they may be distinguished. His object is to promote the general interests of religion, and not those of a party. It is perfectly consistent then for him to oppose party spirit, wherever the many-headed monster may show itself.

After making this declaration, which it is hoped will be borne in memory, he may proceed to inquire, whether there is not prevalent among us, at the present time, much of that spirit which the disciple manifested in the passage under consideration.

Are there then, any who, although they admit that others are true Christians, yet because they adopt not their modes and forms, openly maintain, or what is worse, in a sly and indirect manner insinuate that they do not belong to the church of Christ, and have no hope, save in uncoveted mercy? Do any manifest an eager desire to make proselytes; do they unceasingly harp upon the peculiar doctrines of their own churches; do they adopt measures, and make frequent attempts to gain converts from other denominations; and on any instance of success, do they rejoice and exult, as though a sinner were thus rescued from the powers of darkness, and snatched from the jaws of ruin? Do any refuse to commune with their fellow Christians,

least such communion should appear in, consistent with the pretensions which they may have set up, of whatever nature these pretensions may be, whether of *superior purity*, or *primitive simplicity*, of *clerical equality*, or *hierarchical dignity*? And are not these things, and such as these, genuine fruits of that spirit which prompted John to say, "Master, we forbade him, because *he followeth not us*?"

It is hoped that none will be wounded by these interrogatories. They are intended only as affectionate and faithful admonitions to brethren. As such, the Editor acknowledges all who love the Lord Jesus Christ in sincerity, and place their everlasting hopes on his atonement, as the only foundation of their hopes.

But it may be asked, Is religious controversy in no case allowable? Are we to remain silent, when errors which we conscientiously believe injurious to the true interests of the church of Christ, are propagated, and threaten to become prevalent? On the contrary, are we not positively commanded to "contend earnestly for the faith once delivered to the saints?"

This deserves consideration. It is without hesitation, then, admitted, that obedience to this command is indispensable. But it is easy to see how bigotry and party spirit may wrest this, as well as other scriptures. *The holy fathers of the inquisition*, no doubt, and their officers, when performing an * *Auto de fe*, maintain that they are contending for the faith; and so have said all the bigots, that have ever disturbed the peace of the church, or persecuted their brethren to the gibbet or the stake.

The command under consideration is in the epistle of Jude, verse 3. Let the reader turn to the passage, and he will perceive that the contest is to be carried on against "ungodly men, who turn the grace of God into lasciviousness, and deny the only Lord God, and our Lord Jesus Christ;" against men who aim to subvert the faith, and destroy the hopes of the Christian. But let this passage be compared with the words of the Apostle Paul, "In meekness instructing those that oppose themselves," and we

* This literally means, *An act of faith*. Reader! what do you suppose is thus denominated? It is the burning of *heretics*, for instance Christians who deny the *infallibility of the Pope*!!

shall see that even towards infidels, we are required, in our most vehement controversies with them, to exercise the gentleness, and patience of the Christian temper. What then ought to be our conduct, when we differ from those, who confessedly belong to the "household of faith?"

As to controversies between Christians, the case seems to be this—Through the imperfection of human nature, there will arise among them, differences of opinion on subjects of minor importance. There can be no reasonable objection to a temperate discussion of these differences. Indeed the cause of truth may be greatly promoted by it. But this contest ought to be such as takes place among brothers, that love one another; dispassionate, fair, candid, and even affectionate. We should reckon the little arts and stratagems, practised by those who contend for reputation, or the credit of their party, unworthy of us as disciples of Jesus Christ. If we are sincere, it is our object to discover, or maintain the truth, to promote the glory of God, and secure the happiness of man. Purposes of this nature do not admit of unworthy expedients for their accomplishment.

Besides this, it ought never to be forgotten, that, from the weakness of the human understanding, we are very apt to magnify the importance of those points on which we differ from others, especially if they have been much disputed. This is so much the case, that men of narrow minds are very apt to imagine that those doctrines, however unimportant, on which they hear much discussion, are essential to religion.

And here the Editor would venture, though with unfeigned disfidence, to hint at a course of conduct to be pursued by Christian churches in our country. The object of this proposal is to prevent controversies which he fears will arise, to the no little injury of the Christian cause. Let it however be premised, that the leading denominations of Christians in the United States, are so numerous in members, and the different churches are so firmly established in the affections of their people, that none need apprehend, that any one will obtain a preponderance destructive to others—Now let these churches, if they judge it proper, not on-

ly publish their confessions of faith, or articles of religion, but as full and clear an exposition of them as possible; that the people at large may distinctly understand the tenets of each church, and the real points of difference between them all. Let the public teachers also, in their ministrations, when occasion requires, enter into the detail of this exposition, as far as they may think necessary. But let no attack be made on other societies—Let no attempts be made to gain proselytes. Let the people be encouraged and assisted, in examining for themselves; and let it be urged on them as a duty to "prove all things," and hold fast that which is good. Let them also understand, that they have the right which no man may take from them, of uniting themselves to that church, whose doctrine, discipline, and mode of worship are, in their view, most conformed to the pattern given in the New Testament.

These hints might easily be enlarged, but our limits do not admit of it. And we really fear that by many of our readers they may be thought chimerical. But it does seem to us, that if some such plan were carried into effect, the interests of true religion would be greatly promoted, and perhaps the standing reproach of the church be wiped off. If it is in vain to hope that such a plan will be generally adopted, much more so is it, to hope that any one denomination of Christians will see attempts made to discredit their peculiar doctrines, and overthrow their church, without putting forth their utmost energies to prevent it.

Happy would it be, however, for all to recollect that it is not the number that they may convert to *Episcopalianism* or *Presbyterianism*, to the peculiar tenets of the *Baptists* or *Methodists*, that will be the measure of their reward. It is they who "turn many to righteousness, that will shine as stars for ever and ever."—We have all heard of proselytes, who were sevenfold more the children of hell, than before their conversion; and we have read the woe pronounced on those who made them. Alas, how will they answer for their conduct in the last day, who, under the garb of ambassadors of the Prince of Peace, have infused into the hearts of their followers the wormwood and gall of bigotry and party spirit!

We have reason to be thankful that the judgment and feelings of liberal and enlightened men, and indeed of the public at large, is against this course of conduct. Hence, by the way, it is very possible for persons possessing this narrow, bigoted, proselyting spirit, to be much embarrassed between their desire of popular favour, and a wish to make converts to a party. In this difficulty, a plan may be adopted which can hardly be reconciled with Christian sincerity. In public, many fine speeches may be made about liberality, and brotherly kindness, &c. and in private a good deal of sly insinuation, and many indirect methods may be made use of, to injure others. Alas, poor human nature!

The state of our country requires of ministers of the gospel views, and feelings, and conduct, very different from those on which we have animadverted. Let the ambassadors of Christ look into their congregations, and say how many, have they reason to fear, are yet unconverted. Let them examine the state of the country, and see how many thousands and millions are living "without God, and without hope in the world." Let it always be remembered that our population has already advanced far beyond the present supply of preachers, so that if at this moment there were an addition of three or four thousand, there would be ample room for them all in the "Lord's vineyard." Even now, many in our country are as ignorant of Christianity as the Hindus themselves; and our citizens are multiplying in numbers beyond all former example. There is more to be done for the glory of God, and the good of our countrymen than could be done by all the preachers of the gospel in the United States, if their zeal and talents were increased tenfold. Let us then make it our great business to build up the church of Jesus Christ, instead of endeavouring to exalt one denomination at the expense of another. And let us be assured, that to save a soul is infinitely more important than to make a proselyte.

Our American churches are free from any defiling connection with civil establishments; and are thus happily exempted from many temptations, which have proved too strong for other churches. In this we are distinguished from the whole

Christian world. How glorious would it be for us to set an example to the world of forbearance, of brotherly kindness, and united exertion to promote the faith, hope, and charity of the gospel!

The Editor, contemplating the present state of the earth, and endeavouring to estimate the effects of causes now in operation, cherishes the hope that our country (may God forever bless it!) is designed by the Almighty to produce examples for the human race; examples illustrative of the real dignity of man, and pointing out to the nations, the path of true national glory and happiness. And in proportion as true religion prevails among us, enstamping its awfully sublime and holy character on our love of country, and all our social affections, will this hope be realized. Woe unto those who would prevent such a consummation.

NOTICE.

 *The Monthly Concert of Prayer will be held in the Baptist Meetinghouse, on Monday next, at four o'clock.*

TO CORRESPONDENTS.

"*Philander*" has been received, and will appear in our next.

The "*Friendless Recluse*," is informed that the Editor sympathizes with him in his disappointments; but that it would not comport with his plans to insert the Communication thus marked. He recommends it to the "*Recluse*" to seek the friendship of him who "hath promised, saying, I will never leave thee nor forsake thee."

 All Communications for the *Christian Monitor*, or letters for the Editor, should be addressed to P. DUVAL, Publisher.

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